

*MASTER
NEGATIVE
NO. 93-81189-12*

MICROFILMED 1993

COLUMBIA UNIVERSITY LIBRARIES/NEW YORK

as part of the
"Foundations of Western Civilization Preservation Project"

Funded by the
NATIONAL ENDOWMENT FOR THE HUMANITIES

Reproductions may not be made without permission from
Columbia University Library

COPYRIGHT STATEMENT

The copyright law of the United States - Title 17, United States Code - concerns the making of photocopies or other reproductions of copyrighted material.

Under certain conditions specified in the law, libraries and archives are authorized to furnish a photocopy or other reproduction. One of these specified conditions is that the photocopy or other reproduction is not to be "used for any purpose other than private study, scholarship, or research." If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of "fair use," that user may be liable for copyright infringement.

This institution reserves the right to refuse to accept a copy order if, in its judgement, fulfillment of the order would involve violation of the copyright law.

AUTHOR:

LACEY, THOMAS JAMES

TITLE:

STUDY OF THE EASTERN
ORTHODOX CHURCH

PLACE:

NEW YORK

DATE:

[PREF. 1911]

Master Negative #

93-81189-12

COLUMBIA UNIVERSITY LIBRARIES
PRESERVATION DEPARTMENT

BIBLIOGRAPHIC MICROFORM TARGET

Original Material as Filmed - Existing Bibliographic Record

935.4

L116

Lacey, Thomas James, 1870-

A study of the Eastern orthodox church. New
York, Gorham, [pref. 1911].

.58 p., front., plates(ports.) 18 cm.

55552

Restrictions on Use:

TECHNICAL MICROFORM DATA

FILM SIZE: 35 mm

REDUCTION RATIO: 11X

IMAGE PLACEMENT: IA IIA IB IIB

DATE FILMED: 3/22/93

INITIALS BAP

FILMED BY: RESEARCH PUBLICATIONS, INC WOODBRIDGE, CT

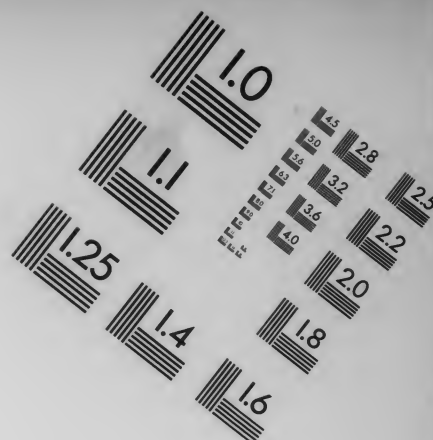
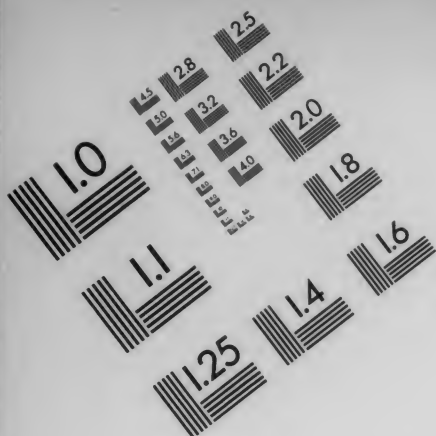


AIIM

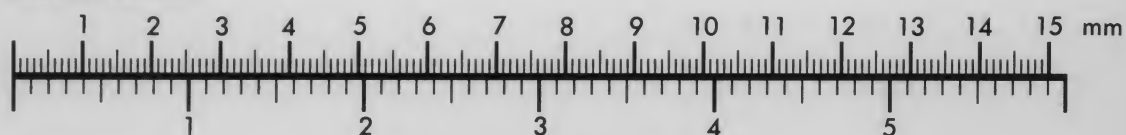
Association for Information and Image Management

1100 Wayne Avenue, Suite 1100
Silver Spring, Maryland 20910

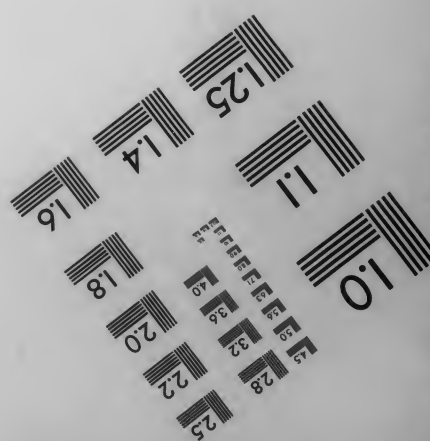
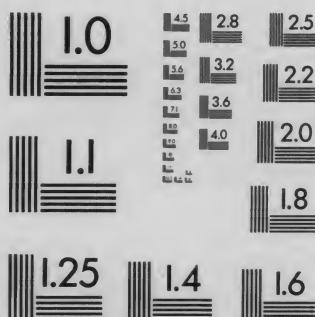
301/587-8202



Centimeter



Inches



MANUFACTURED TO AIIM STANDARDS
BY APPLIED IMAGE, INC.



Columbia University
in the City of New York

THE LIBRARIES







PATRIARCH OF CONSTANTINOPLE.
(Courtesy of the Churchman.)



PATRIARCH OF CONSTANTINOPLE
(Courtesy of the Churchman.)

A STUDY OF THE
EASTERN ORTHODOX CHURCH

BY

THOMAS JAMES LACEY

RECTOR OF

THE CHURCH OF THE REDEEMER

BROOKLYN, NEW YORK

EDWIN S. GORHAM,

PUBLISHER,
NEW YORK.

935.4

L116

Author G

SEP 3 1912

ALBANY
VT
Y
V
V

BY THE SAME AUTHOR

THE GOSPEL OF OPTIMISM

BEGINNING AT JERUSALEM

TO
THE BISHOP OF HARRISBURG
IN
WARM ADMIRATION
OF
HIS STATESMANLIKE INTEREST
IN THE CAUSE OF
CHRISTIAN UNITY

THIS LITTLE VOLUME IS INSCRIBED WITH
PROFOUND VENERATION

C O N T E N T S

PREFACE

THE ANCIENT PATRIARCHATES

THE EASTERN COMMUNION

THE ORTHODOX IN AMERICA

PREFACE.

MY interest in the Eastern Church began twenty years ago at Griswold College in Iowa, where I came under the instruction of the late Chas. R. Hale, whose name I mention in the spirit of the classic lines:

"Hic ego centenas ausim deprecere voces
Ut quantum mihi te sinuoso in pectore fixi
Voce traham."

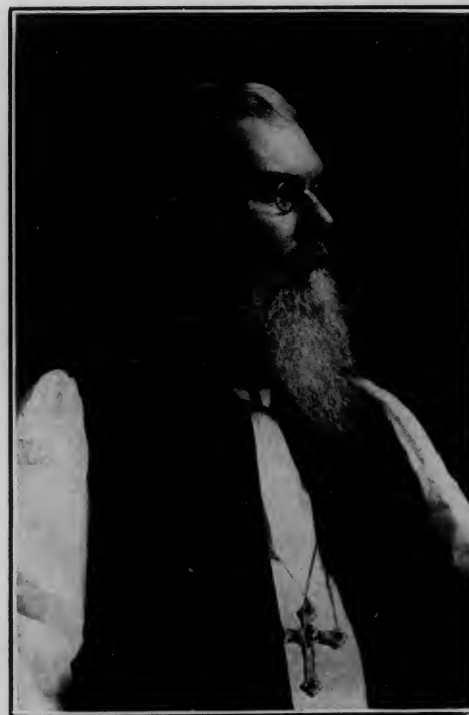
A master of many languages and a profound liturgical scholar, Dr. Hale directed his ripe learning to a study of the religious movements of the East. As secretary of the commission on ecclesiastical relations he corresponded with the Patriarchs and with the Metropolitan of Athens. The communications that passed between the churches at intervals beginning with 1872 form an interesting chapter in our history. Visiting Alexandria in 1885, Dr. Hale saw framed in the reception room of the patriarch's palace the engrossed letters which he himself had sent some years before on be-

half of the American Church. At Jerusalem he was accorded the privilege of celebrating the eucharist in the chapel of the Monastery of Abraham.

During my ministry I have been brought into frequent contact with the Eastern Church in its various branches and my veneration has deepened with more intimate knowledge. Bishop Raphael is my neighbor and his devoted work among the Syrian people has won my admiration. His friendly attitude toward our communion was manifest by his presence recently in the sanctuary of my church. He visited the last General Convention and I venture to believe that his letter setting forth the conditions under which the Syrian Orthodox may receive the sacraments at the hands of our clergy will establish a far-reaching precedent.

We have been accustomed to regard the Eastern Church as very remote. In 1868 our Russo-Greek committee was cautious about entering into relations with a communion so little known and so far away. It had no adherents in this country. It was separated from us by the great oceans of the world. There was no opportunity to observe its worship and rites. Its theological literature was inaccessible.

The earlier immigration to America was Celtic or Teutonic, closely allied to us in history, customs, religious tra-



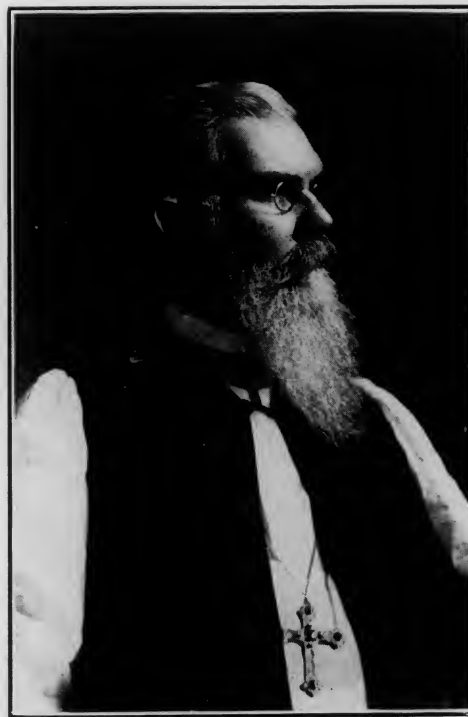
THE BISHOP OF SOUTHERN FLORIDA.

half of the American Church. At Jerusalem he was accorded the privilege of celebrating the eucharist in the chapel of the Monastery of Abraham.

During my ministry I have been brought into frequent contact with the Eastern Church in its various branches and my veneration has deepened with more intimate knowledge. Bishop Raphael is my neighbor and his devoted work among the Syrian people has won my admiration. His friendly attitude toward our communion was manifest by his presence recently in the sanctuary of my church. He visited the last General Convention and I venture to believe that his letter setting forth the conditions under which the Syrian Orthodox may receive the sacraments at the hands of our clergy will establish a far-reaching precedent.

We have been accustomed to regard the Eastern Church as very remote. In 1868 our Russo-Greek committee was cautious about entering into relations with a communion so little known and so far away. It had no adherents in this country. It was separated from us by the great oceans of the world. There was no opportunity to observe its worship and rites. Its theological literature was inaccessible.

The earlier immigration to America was Celtic or Teutonic, closely allied to us in history, customs, religious tra-



THE BISHOP OF SOUTHERN FLORIDA.

ditions and ideals, but for some years past the incoming tide has been chiefly from southern and eastern Europe—Latin, Greek, Slavic. The transplanting of the Orthodox Church to our shores is a development of this immigration. To-day it is represented everywhere: in our large cities, in the New England towns, in the mines and shops of the mid-west, on the Pacific slope, on the gulf coast. Its liturgy is celebrated in New York in three languages. Its growth has been extraordinary and it is destined to become an important factor in the religious life of the United States. Our study has a sociological as well as a religious and an historical interest.

The existence in our midst of growing congregations of Orthodox, representing the most ancient communion of Christendom, not only witnesses to the strength of our position against the Roman pretensions but affords the opportunity of that mutual acquaintance and service which must precede and prepare the way for organic union.

Recent years afford numerous illustrations of friendliness between our own church and the East. In the spring of 1908 the Bishop of Southern Florida was in the holy land. He bore a letter of greeting from the House of Bishops and was granted an audience by Damianos, the Patriarch of Jerusalem, who received the communication

graciously, welcomed the bishop and his company cordially and gave each one a necklace and his photograph. Bishop Gray carried on a lengthy conversation through an interpreter. Finally the patriarch knelt, offered prayer and pronounced the benediction. The spirit of the interview is significant of the sympathetic approach of the two churches. There is a mutual yearning for and reaching after unity in God's own time and in His own way.

From the East come many evidences of good will. The Greek patriarch attended the consecration of the English Church in Jerusalem last fall. A voice is heard from Smyrna, illustrious through Polycarp the martyr. Chrysostom, archbishop of this ancient see, has issued a remarkable document asserting his conviction of the validity of Anglican orders and as this goes to press there comes the account of the reception accorded our distinguished layman, Mr. Silas McBee, by representatives of the Eastern Church.

The papers gathered in this little volume are a humble contribution to the fulfillment of the consummation so fondly cherished "that all may be one."

T. J. L.

Church of the Redeemer,
Brooklyn.
Feast of the Transfiguration
of Our Blessed Lord,
1911.



THE PATRIARCH OF ALEXANDRIA.

graciously, welcomed the bishop and his company cordially and gave each one a necklace and his photograph. Bishop Gray carried on a lengthy conversation through an interpreter. Finally the patriarch knelt, offered prayer and pronounced the benediction. The spirit of the interview is significant of the sympathetic approach of the two churches. There is a mutual yearning for and reaching after unity in God's own time and in His own way.

From the East come many evidences of good will. The Greek patriarch attended the consecration of the English Church in Jerusalem last fall. A voice is heard from Smyrna, illustrious through Polycarp the martyr. Chrysostom, archbishop of this ancient see, has issued a remarkable document asserting his conviction of the validity of Anglican orders and as this goes to press there comes the account of the reception accorded our distinguished layman, Mr. Silas McBee, by representatives of the Eastern Church.

The papers gathered in this little volume are a humble contribution to the fulfillment of the consummation so fondly cherished "that all may be one."

T. J. L.

Church of the Redeemer,
Brooklyn.
Feast of the Transfiguration
of Our Blessed Lord,
1911.



THE PATRIARCH OF ALEXANDRIA.

THE ANCIENT PATRIARCHATES

AN HISTORICAL PAPER

A STUDY of the Eastern Church is timely. Our age is interested in survivals. Science rings with the note. In these days of renewed research into the origins of Christian history and antiquities this church, so venerable in its traditions, rightly claims attention. Here is a church that has survived. Her theology bears the impress of the ancient masters. She is the oldest communion of Christendom, the church of Athanasius and Basil, of Gregory Nazianzen and Gregory of Nyssa, of the golden-tongued Chrysostom. When Britain was unknown and before the faith was planted in Rome the Eastern Church was rooted in the strongholds of Jerusalem and Antioch, where her patriarchs still rule in unbroken succession from apostolic days. She never at any time owned the

sway of the papacy or submitted to its arrogant claims. A sympathetic study of this ancient communion will contribute to an intelligent grasp of the issues involved in the endeavor to heal the divisions of the church of Christ. It will help us to gain the perspective implied in "Unity in essentials; liberty in non-essentials; charity in everything." It will reveal the force of Gregory's saying: "Things are not to be loved for the sake of places but places for good things."

At the very beginning Christianity took possession of the cities. The word pagan "villager" came to mean unbeliever. Unbelief was confined to the rural districts. The cross won the large centres. Jerusalem was mother of churches. From the Jewish capital the gospel spread. The message struck root in Antioch in Syria where the disciples were first called Christians. Gen-

erous in its charities and mighty in missionary enthusiasm this church was quick to grasp the world-wide destination of the faith. Thence St. Paul started forth to proclaim the tidings:

"O Antioch, thou teacher of the world!
From out thy portals passed the feet of those
Who banished and despised have made thy name
The next in rank to proud Jerusalem.
Within thy gates the persecuted few,
Who dared to rally round the holy cross,
And worship Him whose sacred form it bore,
Were first called Christians."

Closely connected in its early history with both St. Peter and St. Paul, Antioch took prominent place in the second century in the person of its martyr bishop, St. Ignatius, whose heroism reflects undying splendor on this see.

Another stronghold was Alexandria, where Christianity was brought into contact with phil-



THE PATRIARCH OF ANTIOCH.

erous in its charities and mighty in missionary enthusiasm this church was quick to grasp the world-wide destination of the faith. Thence St. Paul started forth to proclaim the tidings:

"O Antioch, thou teacher of the world!
From out thy portals passed the feet of those
Who banished and despised have made thy name
The next in rank to proud Jerusalem,
Within thy gates the persecuted few,
Who dared to rally round the holy cross,
And worship Him whose sacred form it bore,
Were first called Christians."

Closely connected in its early history with both St. Peter and St. Paul, Antioch took prominent place in the second century in the person of its martyr bishop, St. Ignatius, whose heroism reflects undying splendor on this see.

Another stronghold was Alexandria, where Christianity was brought into contact with phil-



THE PATRIARCH OF ANTIOCH.

osophy. Founded by Alexander the Great as a memorial of his victorious Egyptian campaign the city became a literary centre. Its busy life was an epitome of the world. Theocritus, in his fifteenth Idyll, has drawn a vivid and intensely human picture of the stir and activity of Alexandrian society. Here a catechetical school was established. It became the cradle of theology which developed under the master minds of Clement, Origen and Athanasius. The Council of Nice made Alexandria custodian of the calendar.

The beginning of Christianity in Rome is obscure. Traditions have gathered around the name of St. Peter but there is no historical evidence that he ever bore official relation to this church. Perhaps a clue to its origin is afforded by the mention of strangers of Rome in the ac-

count of Pentecost. May not these strangers have spread report of the things they witnessed. Tidings would be carried to the city with which the whole world was in communication and tradition would naturally gather around the name of St. Peter who was spokesman on that day. Certain it is that the faith was planted in Rome at an early time. To this church St. Paul wrote and when he journeyed thither as prisoner of the Lord, Christians came to meet him "whom when Paul saw he thanked God and took courage." The church was Greek in language and literature. North Africa, not Rome, was the home of Latin theology; Tertullian, Cyprian and Augustine were its parents.

The Council of Nice recognized Rome, Antioch and Alexandria as the chief ecclesiastical centres and the sixth canon confirmed their an-

cient privileges. By the time of the second ecumenical council Constantinople had arisen. Its foundation marked the recognition of the Christian faith in the Roman empire. The bishop of Constantinople was given the second place because it is the new Rome. The political importance of the city determined its rank as an ecclesiastical see. Secular greatness was the ground of precedence. So rigorously did the church adhere to this principle that Jerusalem was not raised to patriarchal dignity until the Council of Chalcedon. Then the Holy City won recognition by reason of its connection with both dispensations and the consequent veneration in which it was held.

Primitive polity is in striking contrast to the papal theory. Church organization followed the political divisions of the empire. The bishop of

Rome had a primacy of honor *primus inter pares*. He had no greater authority than the bishops of Constantinople, Alexandria ^{To Ancient times} or Antioch. The strength of the church was in the East. Christianity was born in the East. The Greek language was the medium of revelation. The New Testament was written in Greek. The early fathers, apologists and church historians were Greek. The Greek intellect, speculative, dialectic, philosophy, came to the service of the church at the very time when it was necessary to defend the faith against heresy, and the language, rich in inflection and capable of expressing the most delicate shades of meaning, offered itself as the medium of theology when the church found it necessary to formulate her creed in precise terms. The Nicene creed is an eastern symbol. The historical setting of the ecumenical councils is Greek.



THE PATRIARCH OF JERUSALEM.

Rome had a primacy of honor *primus inter pares*. He had no greater authority than the bishops of Constantinople, Alexandria or Antioch. The strength of the church was in the East. Christianity was born in the East. The Greek language was the medium of revelation. The New Testament was written in Greek. The early fathers, apologists and church historians were Greek. The Greek intellect, speculative, dialectic, philosophy, came to the service of the church at the very time when it was necessary to defend the faith against heresy, and the language, rich in inflection and capable of expressing the most delicate shades of meaning, offered itself as the medium of theology when the church found it necessary to formulate her creed in precise terms. The Nicene creed is an eastern symbol. The historical setting of the ecumenical councils is Greek.



THE PATRIARCH OF JERUSALEM.

The year 1054 marks the breach between the Eastern and Western churches. The four Eastern patriarchs separated from communion with the West. The ostensible cause was the Filioque, which became the battle ground of controversy. This clause first appeared in the creed in the sixth century at the Spanish Council of Toledo, found acceptance in the Frankish church, was championed by Charlemagne, and in course of time was embodied in the creed throughout the West. The Eastern Church stood tenaciously for the Nicene symbol, which is recited by the Greek peasant to-day in the identical form in which it was issued by the fathers and is held in such veneration in Russia that the great bell of the Kremlin peals forth at its recitation. The Filioque was rejected because it could not plead ecumenical authority.

Back of the theological controversy there lay racial distinctions, differences of temperament, the political cleavage between East and West and the opposition of the East to the growing claims of the papacy.

Meantime the church had been weakened by the progress of Mohamedanism. Forces were at work which threatened the very existence of Christianity. Andrew of Crete in the eighth century crystallized the history of the age in the hymn, "Christian, dost thou see them." Moslem hordes were sweeping like a scourge over the world. A path of blood, carnage and desolation marked their progress. ^{Reverses of progress of Moham.} Damascus, Antioch, Jerusalem, Alexandria fell into the hands of the enemy. Province after province was lost to the empire. The sacred shrines came into possession of an alien power. The holy places were defiled.

The spirit of the time finds expression in the mournful cadence:

Christian, dost thou see them,
On the holy ground,
How the powers of darkness
Rage thy steps around.

It was the beginning of the end—the harbinger of darker centuries to come. Eastern Christianity never regained ascendancy. Disaster followed disaster until finally in the fifteenth century Constantinople itself, the metropolitan city, fell into the hands of the Turks and the last of the Caesars lay dead among the slain. In vain did valiant men endeavor to fight back the foe. The crescent supplanted the cross on the dome of St. Sophia. Yet even in that day of calamity scholars driven from the Byzantine capital brought the treasures of Greek learning to the

West and inaugurated the renaissance in Europe. Thus the Eastern Church made Western Christendom its debtor.

I have a profound veneration for this ancient communion. I believe she has yet an important part to play in the life of Christendom. Menaced on every side she keeps a light shining in the land where the gospel dawned in splendor. She holds the custody of the Holy Sepulchre and waits in hope of a brighter day. We admire her scrupulous fidelity to the ancient creed, her firm resistance to papal aggressions, her patient witness for Christ under oppression. In many places she finds herself in the condition of the apostle, "troubled on every side yet not distressed; perplexed but not in despair; persecuted but not forsaken; cast down but not destroyed." But day is breaking. Already there is a glim-

mer on the horizon. Moslem misrule cannot continue. The Mohamedan yoke must yet be broken and with the termination of Ottoman power a new era will dawn. Christianity will flood the land of her birth with the radiance of midday and to this ancient communion will come a voice, "Behold I have set before thee an open door and no man can shut it."

There is a curious legend in connection with an old mosque which was once a church. The Moslem covered every Christian symbol and a tradition arose that when those symbols reappear the power of the crescent will wane. Travelers tell us that the plaster is wearing away. The hidden picture of the Christ is dimly visible. The time is at hand! The day of awakening is nigh! When the banner of the cross is un-

furled over the East the vision of the poet-bishop
will find realization :

The cross to old Byzance restore,
There let Christ reign, our king and priest,
Basils and Chrysostoms once more
Be born to christen all the East.

THE EASTERN COMMUNION

A STUDY IN CHRISTIAN UNITY

CHRISTIAN unity is in the forefront of religious thought and unity must be grounded in the historic past. It was grand old Bishop Ken who said, "I die in the faith of the Catholic Church before the disunion of East and West." The faith of the undivided church affords a basis on which the scattered members of God's household may yet be brought together.

The student of organic evolution traces the development of the organism from the simple to the complex, notes the slightest divergence in the life stages of individuals and beneath infinite variation discovers fundamental agreements in type and structure that point to common ancestry. In a similar way we approach the history of the church. Like the river of Eden, dividing into four heads, the stream of

Christian truth was modified under the influence of national and racial adaptation. The faith found expression according to the varying temperaments and spiritual needs of different peoples called by God into the church's fold. National churches developed customs which registered themselves in the worship, the calendar, the ceremonial. The rise of the Nile becomes a subject of intercession in the Alexandrian liturgy. The break-up of the empire, when northern invaders knocked at the gates of Rome, echoes plaintively in the collects of the West. Milan preserves the primitive features of the Ambrosian rite.

It is interesting to note how the administrative policy of the Roman Empire, with its centralized authority, survives in the ultra-montane conception. The Latin Church is organized on

the imperial model with the pope in place of Caesar. The cardinals correspond to the senate. A like comparison might be drawn between the Eastern Church and the political traditions of classic Greece. The Greek genius never inclined toward centralization. The city states were characterized by the passion for local autonomy. This spirit is embodied in Eastern Christianity, which has developed the principle of national churches independent of any supreme earthly head. The papacy is foreign to the East. The Eastern communion is a confederation, complex in its make-up. [Older than Rome, older than Canterbury, the Holy Eastern Orthodox Church holds the four patriarchal thrones, Constantinople, Alexandria, Antioch, Jerusalem. Within its fold are embraced the church of Cyprus, autocephalous from earliest times, the national

churches of Russia, Servia, Montenegro, Roumania, Bulgaria, Greece and the metropolitan sees of Karlowitz, Hermannstadt, Bukowina and Dalmatia, in Austro-Hungary.] It is a world in itself representing endless diversity of language, tradition, racial and national life. It is the faith alike of lordly Muscovite and hardy Montenegrin, to whom Tennyson pays graceful tribute:

O, smallest among peoples! rough rock-throne
Of freedom! warriors beating back the swarm
Of Turkish Islam for five hundred years,
Great Tsernogora!

[The principle of unity is dogmatic agreement. Men of diverse races celebrating the liturgy in different languages are one in the acceptance of the Nicene creed and the ecumenical councils.]

The worship expresses religious devotion in a

way adapted to the eastern mind. The temperament of the east inclines to the metaphysical and loves to dwell on the subtle mysteries. The ritual inspires awe and is marked by lengthy rhetorical commemorations in contrast to our own terse collects. The Byzantine is its native architecture. The ornamentation is rich in coloring, blue and vermillion. The churches are adorned with sacred icons. They are built toward the east. There are no organs. There is no instrumental music. The absence of seats is a reminiscence of the Nicene canon which enjoins the standing posture in prayer. The Eastern Church uses the Julian calendar which differs from our own by thirteen days. The Scripture is freely circulated. The priests are married. Long beards and flowing locks are distinguishing marks of eastern eccle-

siastics. Baptism is by trine immersion. Leavened bread cut from a whole loaf is employed in the Holy Communion. Wafers are not used. St. Paul's imagery is carried out: "We are all partakers of that one bread." The sacrament is administered in both kinds. The service is in the vernacular and is rich in symbolism. Each detail is designed to set forth some truth—the spear, the silver star, the solemn procession, the fanning of the elements, the opening and closing of the doors of the iconostas, the gorgeous vestments resplendent in jewels. The bishop's mantle, with the attached bells, carries us back to the high priest's vesture in the Jewish Church.]

The impressiveness of the ceremonial had much to do with the establishment of the church in Russia. Tradition is that Vladimir sent an embassy to investigate the religions of the world.

The ambassadors returned with a report of the splendor of St. Sophia. "When we stood in the temple we did not know where we were for there is nothing like it on earth. There in truth God has his dwelling and we can never forget the beauty we witnessed. No one who has once tasted sweets will afterward want the bitter. We can no longer abide in heathenism." The scale turned in favor of the Byzantine faith. We note in passing how the missionary work of East and West witnesses to the quiet, indirect influence of women. St. Paul remembered Lydia and Damaris and those women that labored with him in the gospel. England owes a debt to Bertha, Ethelburga and Hilda. The conversion of the Franks was brought about through Clotilda. History repeats itself in the missionary achievements among the Slavs. Back of Vladimir's con-

version lies the work of his grandmother, the Princess Olga, in shaping his education. Bulgaria was won through the sister of King Bogoris, who was a hostage at the Byzantine court. How far-reaching the power of consecrated womanhood, whether East or West, among Teuton or Slav!

[The Eastern Church has been pre-eminently the home of monasticism.] The contemplative life accords with its conservative, immobile temper. The prelates are taken from the ranks of the monks and are unmarried. Monasteries are intrenched in quarters most remote and have played a large part in ecclesiastical policy. What memories gather around Mar Saba, Athos, Cretan Arcadion and the fortress monastery of St. Catherine on Mt. Sinai, built by Justinian. The Sinaitic peninsula is an independent see of

the Orthodox Church. Hither Tischendorf journeyed and in the spring of 1844 he made his way up the rugged height of this mountain sanctuary. The monks pulled him to the narrow entrance by a rope and allowed him access to the manuscripts. He perceived in the hallway a basket of mouldering parchments about to be thrown into the fire. Examining them, he discovered pages of a Bible, the most ancient he had ever seen. This led to the recovery of the Codex Sinaiticus, now in St. Petersburg.

I am impressed by the similarity between the Greek system and our own. Historically there has ever been a close affinity between the two communions. There are those who believe that early British Christianity was Eastern in its origin coming by way of Gaul along the path of the Mediterranean commerce. Theodore of Tar-

sus, the second Archbishop of Canterbury, was a Greek. It is not without significance that Wiclif was charged by his enemies with maintaining that "All Christendom ought to live independently like the Greek Church." The Alexandrian manuscript of the Bible in the British Museum was the gift of the Patriarch Cyril Lucar, whose strange and varied career forms a striking chapter in the annals of the Eastern Church. The misguided, non-juring bishops sought succor from the patriarchs.

Turning from these incidental instances of contact to a study of the book of Common Prayer we are struck by the influence of the East upon our worship. This is especially marked in the eucharistic service of the American Church, which follows closely the ancient models, in the stress laid on the invocation of the Holy Spirit.

The closing collect in our daily offices is from the Greek. Cranmer was a close student of the Eastern liturgy and through his influence the prayer of St. Chrysostom from St. Basil's liturgy has been set like a precious gem in our worship, linking us to the ancient East.

The Greek Church has made large contributions to our hymnal. Clement of Alexandria wrote "Shepherd of Tender Youth." The authorship of "The Day is Past and Over" is ascribed to Anatolius, and Neale tells us that its plaintive, touching melody lingers still among the scattered hamlets of Chios and Mitylene. John of Damascus was the great theological writer of Eastern Christendom. His memory lingers amongst us in his Easter hymns, "The Day of Resurrection" and "Come Ye Faithful Raise the Strain." The former is sung at Athens at midnight when

the stroke of twelve proclaims Easter day. The archbishop elevates the cross exclaiming, "Christos anesti." The people take up the cry and amid the gleaming of tapers and the roll of drums king, queen and populace proclaim the resurrection, while from shore and mountain rockets illumine the sky.]

In 1870 the Archbishop of Syra and Tenos visited England, met a number of Anglican prelates, was present at two episcopal consecrations, was honored by the universities and his report of the cordiality of his reception called forth an appreciative letter from the Holy Synod of Greece to the Archbishop of Canterbury. It was made clear to the East that the Anglican Church cherishes a particular sympathy and love for the Orthodox, and it was also apparent to the acute mind of the Greek prelate that the English

Church, though generally enumerated with the Protestant communities, is altogether different from them in maintaining both the episcopate and the ancient traditions and customs.

With the more frequent intercourse between the representatives of the churches it is generally recognized that the Eastern Church and our own are closely akin. Beneath variations in national temperament we discover unmistakable traits that witness to a common origin and an intimate relationship. In these two historic churches there is a common life, a common spirit, a common fidelity to the historic creed, the common possession of an apostolic ministry.

Visiting a Syrian priest a fortnight ago I was very much impressed as he grasped my hand exclaiming fervently, "I pray the day is not dis-

tant when your church and mine shall be one."

The union of the East and West has been the prayer of devout Christians through the ages. }✓

It was the dream of crusaders. It was the moving thought alike at Lyons in the thirteenth and Florence in the fifteenth century. It was the cherished hope of the Bonn conference in the nineteenth century. To him who can discern the signs of the times there are stirrings in the hearts of God's people that indicate the time draweth nigh.

THE ORTHODOX CHURCH
IN AMERICA
A SOCIOLOGICAL STUDY

THE Orthodox Church in America challenges the attention of the sociologist as well as the theologian. Its adherents are coming in increasing numbers and will exert an important influence on the future of this country.

At an early date Eastern Christianity struck root among the Slavs. The Byzantine monks Cyril and Methodius reduced the Slavonic language to writing and are venerated as the apostles of the Slavonians. The strength of the Eastern Church to-day is among the Slavic peoples who have ever been hospitable to the Eastern form. Its system appeals to them. Even when Orthodox congregations have been led into the Latin fold, as in the case of the Uniates, they have clung tenaciously to the distinctive features of the old mother church, celebrating mass in the

Slavs

Slavonic, giving communion in both kinds, following the eastern calendar, retaining the Greek rites and chanting the service without instrumental accompaniment. The Eastern Church offers a vehicle of religious expression that seems to answer the needs of the Slavic people. The Bohemians, Poles and Croatians are the chief Slavic peoples of the Latin faith. There are those who have interpreted the Hussite movement as the striving of the Bohemian people after the ideals of Orthodoxy which had never become entirely extinct among those who looked to Cyril and Methodius as their evangelizers and teachers.

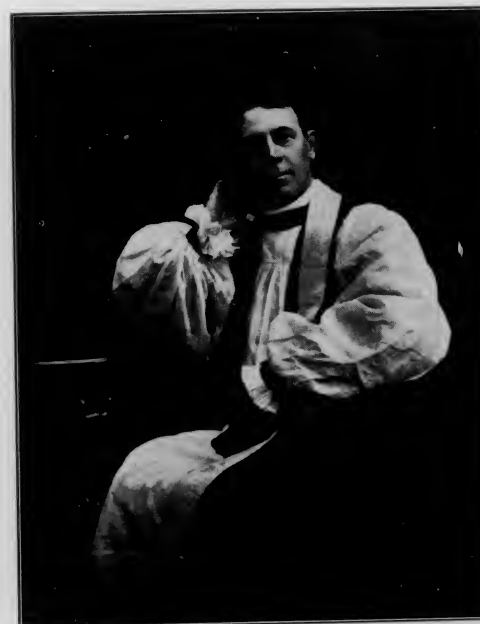
[Our first contact with the Orthodox in America was through its Slavic adherents. The Russian Church was established in Alaska at an early date and its influence could not but be felt



THE BISHOP OF ALASKA.

Slavonic, giving communion in both kinds, following the eastern calendar, retaining the Greek rites and chanting the service without instrumental accompaniment. The Eastern Church offers a vehicle of religious expression that seems to answer the needs of the Slavic people. The Bohemians, Poles and Croatians are the chief Slavic peoples of the Latin faith. There are those who have interpreted the Hussite movement as the striving of the Bohemian people after the ideals of Orthodoxy which had never become entirely extinct among those who looked to Cyril and Methodius as their evangelizers and teachers.

Our first contact with the Orthodox in America was through its Slavic adherents. The Russian Church was established in Alaska at an early date and its influence could not but be felt



THE BISHOP OF ALASKA.

on the Pacific slope.] It is not without significance that when our church in California was isolated and felt the need of episcopal oversight the idea of applying to the Greek Church for a bishop was in the minds of some and freely mentioned. Doubtless the proximity of Alaska suggested the Greek Church to these pioneer churchmen. With the purchase of Alaska by the United States in 1867 our church was brought into direct relations with the Russian communion and the creation of a missionary jurisdiction by the General Convention of 1895 has strengthened the mutual friendliness. The apostolic Rowe labors side by side with the Orthodox on terms of intimacy and cordiality. The centre of Russian influence has shifted from Alaska eastward. New York is now the seat of the archbishop and the number of congregations through-

out the country is growing. In many places there is a warm sympathy between our people and the Russians. Bishop Parker has used his influence effectively on behalf of the Russian mill workers in New Hampshire, and instances are not wanting where Anglicans and Russians have worshipped together as at the "Peace" service in Portsmouth. Americans can never forget that Russia was our friend when the world was our foe and while we deplore the Jewish massacres which in many quarters have created a feeling unfavorable to Russia yet we should labor for the restoration of the old time attitude of friendliness, and for myself I can echo with all my heart the sentiment of our poet:

"God bless the Empire that loves the great Union;
Strength to her people. Long life to the Czar."

The Russian Church has a great opportunity amongst her people in America and is destined to make a worthy contribution to the religious life of this land. H3!

Some time ago I was passing through a little town in Pennsylvania where there is a Serb church. The priest was away but a friendly Serb acted as my guide and gave me such information as his meagre vocabulary permitted.

Back of the Servian people lies a long varied history which contains many a brilliant chapter. The name of Stephen Dushan is synonymous with an era of national glory when they bade fair to effect a union of the Balkans. His untimely death defeated the plan and Kossovo's fatal day reduced them to the Turkish yoke. Through the dark days of Moslem oppression the church kept alive the memory of the past. Under

out the country is growing. In many places there is a warm sympathy between our people and the Russians. Bishop Parker has used his influence effectively on behalf of the Russian mill workers in New Hampshire, and instances are not wanting where Anglicans and Russians have worshipped together as at the "Peace" service in Portsmouth. Americans can never forget that Russia was our friend when the world was our foe and while we deplore the Jewish massacres which in many quarters have created a feeling unfavorable to Russia yet we should labor for the restoration of the old time attitude of friendliness, and for myself I can echo with all my heart the sentiment of our poet:

"God bless the Empire that loves the great Union;
Strength to her people. Long life to the Czar."

The Russian Church has a great opportunity amongst her people in America and is destined to make a worthy contribution to the religious life of this land. Ha!

Some time ago I was passing through a little town in Pennsylvania where there is a Serb church. The priest was away but a friendly Serb acted as my guide and gave me such information as his meagre vocabulary permitted.

Back of the Servian people lies a long varied history which contains many a brilliant chapter. The name of Stephen Dushan is synonymous with an era of national glory when they bade fair to effect a union of the Balkans. His untimely death defeated the plan and Kossovo's fatal day reduced them to the Turkish yoke. Through the dark days of Moslem oppression the church kept alive the memory of the past. Under

the lead of Kara George and Milosch, the old time martial spirit asserted itself and Serbia's freedom was won in the last century. The Serbs are a courageous, attractive, intelligent people. They have been finding their way to America during the past sixty years and some have risen to places of distinction in educational and scientific fields. There are nineteen congregations presided over by Archimandrite Sebastian Dabovich who was born in San Francisco of Dalmatian parentage and educated in Serbia and Russia. He is a zealous and efficient worker among his people. His relations with our communion are most cordial and at the corner stone laying of the cathedral in San Francisco he was present in his robes.

For the last eight years there has been a steady stream of Bulgarian immigration centering in



Servian Archimandrite in procession at corner-stone laying of San Francisco Cathedral.

(Courtesy of Pacific Churchman.)

the lead of Kara George and Milosch, the old time martial spirit asserted itself and Serbia's freedom was won in the last century. The Serbs are a courageous, attractive, intelligent people. They have been finding their way to America during the past sixty years and some have risen to places of distinction in educational and scientific fields. There are nineteen congregations presided over by Archimandrite Sebastian Dabovitch who was born in San Francisco of Dalmatian parentage and educated in Serbia and Russia. He is a zealous and efficient worker among his people. His relations with our communion are most cordial and at the corner stone laying of the cathedral in San Francisco he was present in his robes.

For the last eight years there has been a steady stream of Bulgarian immigration centering in



Servian Archimandrite in procession at corner-stone laying of San Francisco Cathedral.

(Courtesy of Pacific Churchman.)

Illinois. My interest in the Bulgarians began some years ago when I happened to visit Chicago when Ivan Doseff was endeavoring to enlist sympathy for his starving countrymen there. A graduate of Chicago University whose foot-ball achievements made him the envy of every school boy this youth impressed me as a remarkable instance of the capabilities of his nation.

The Bulgarians are a Slavic people taking their name from their non-Slavic conquerors who coalesced with the subject race. Ancient Bulgaria had a splendid history. Its tzar rivalled the Byzantine emperor. Pope and patriarch contended for the allegiance of its church. Toward the end of the fourteenth century the kingdom fell before the Turks. Then came five hundred years of grievous oppression culminating in one of the most frightful and revolting massacres

known in history. The fields were drenched with blood. A carnival of death held sway. The heart of Christendom was stirred by the appalling cruelty. Russia came splendidly to their succor and made the cause her own. Solemnly invoking divine help the Czar's army advanced and Bulgaria's freedom was won. The people are simple, good-natured, peaceful, democratic, physically strong and hardy. The national dress of sheepskin indicates their peasant occupation. Their sufferings have given them a claim on the world's affection.

There are five hundred Bulgarians in Steelton, Pennsylvania. Visiting there last summer I alighted from the car in front of the neat building which bears the inscription, "Bulgarian Church of St. Blagoveshtenie." Walking along Franklin street I came to the store of Minoff and



THE BISHOP OF HARRISBURG LAYING THE CORNERSTONE
OF THE BULGARIAN CHURCH AT STEELTON, PA.

known in history. The fields were drenched with blood. A carnival of death held sway. The heart of Christendom was stirred by the appalling cruelty. Russia came splendidly to their succor and made the cause her own. Solemnly invoking divine help the Czar's army advanced and Bulgaria's freedom was won. The people are simple, good-natured, peaceful, democratic, physically strong and hardy. The national dress of sheepskin indicates their peasant occupation. Their sufferings have given them a claim on the world's affection.

There are five hundred Bulgarians in Steelton, Pennsylvania. Visiting there last summer I alighted from the car in front of the neat building which bears the inscription, "Bulgarian Church of St. Blagoveshtenie." Walking along Franklin street I came to the store of Minoff and

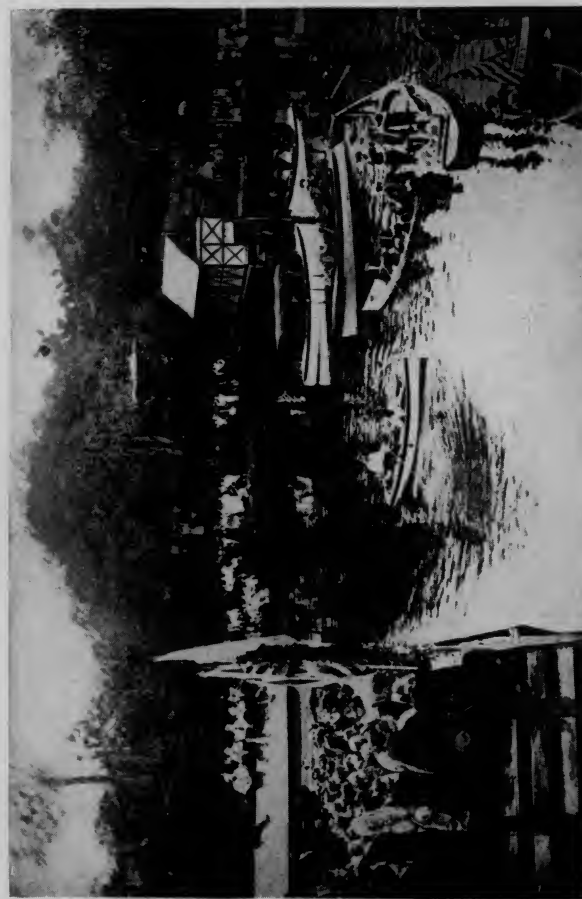


THE BISHOP OF HARRISBURG LAYING THE CORNERSTONE
OF THE BULGARIAN CHURCH AT STEELTON, PA.

Dimitroff with its conspicuous sign in Bulgarian characters. I inquired where I might find the priest and Mr. A. S. Minoff, a splendid specimen of his race, took me to the unpretentious home of Rev. Theophylacte, who welcomed me cordially and showed me the church with its beautiful icons and service books in classic Slavonic. I met a number of his people whose thrift and solid character promise well for the development of the best type of citizenship. The great hearted Bishop of Harrisburg has taken deep interest in the congregation and laid the cornerstone of their church. The Bulgarian Church is independent under the supervision of its own exarch. Though holding the Orthodox faith it is estranged from the Ecumenical Patriarch. The controversy concerns jurisdiction not doctrine.] ✓

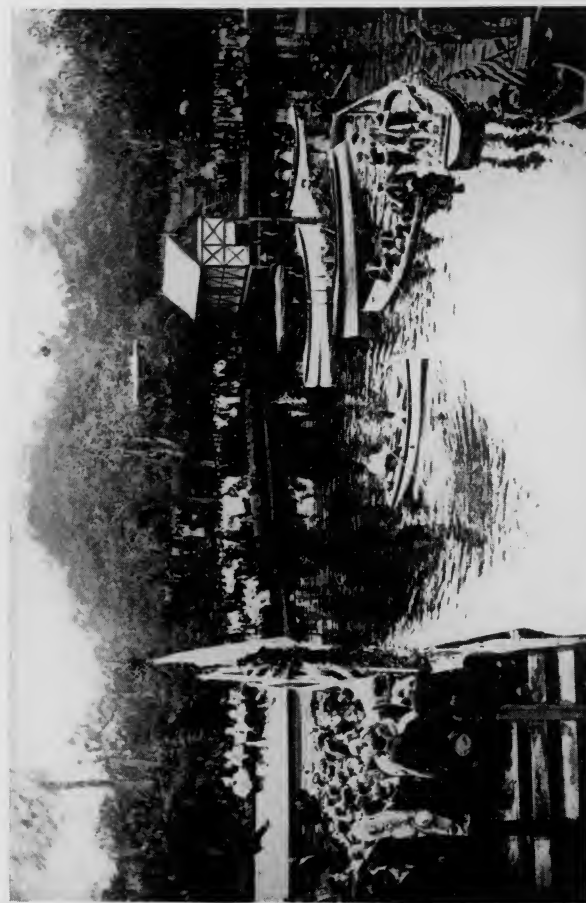
But perhaps the most interesting representa-

tives of the Orthodox Church are not the Slavs but the Greeks because back of the humblest, poorest Greek on our streets are racial traditions connected with the most splendid triumphs of the human mind in art, letters, philosophy, politics. The language became the vehicle through which the New Testament was given to the world and it is spoken to-day on the streets of Athens in a form less changed than our own English since the days of Chaucer. The Greeks are penetrating every section of this country, the metropolitan centres, the Ohio valley, the towns of Illinois and Iowa, the Nevada desert, Savannah, Charleston and the cities of the south. At Tarpon Springs, Florida, within a dozen years there has grown up such a Greek community that the local newspaper is planning a department in the Greek language. On a recent visit



GREEKS AT TARPON SPRINGS, FLORIDA, CELEBRATING "CROSS" DAY.

tives of the Orthodox Church are not the Slavs but the Greeks because back of the humblest, poorest Greek on our streets are racial traditions connected with the most splendid triumphs of the human mind in art, letters, philosophy, politics. The language became the vehicle through which the New Testament was given to the world and it is spoken to-day on the streets of Athens in a form less changed than our own English since the days of Chaucer. The Greeks are penetrating every section of this country, the metropolitan centres, the Ohio valley, the towns of Illinois and Iowa, the Nevada desert, Savannah, Charleston and the cities of the south. At Tarpon Springs, Florida, within a dozen years there has grown up such a Greek community that the local newspaper is planning a department in the Greek language. On a recent visit



GREEKS AT TARPON SPRINGS, FLORIDA, CELEBRATING "CROSS" DAY.

there I found myself in a spot more truly Greek than new Greece on Halsted street in Chicago. The signs along the business street are largely Greek. Notices in the railroad station are in Greek and English. In this centre of the sponge industry there lie at anchor quaint diving boats curiously constructed on classic models and painted in striking colors. One might imagine himself transported to the picturesque harbor of Syra at the blessing of the waters which takes place here in Florida with all the festive accompaniments of the homeland—street processions, bands of music, diving for the cross, sale of flowers through the town by the Greek lads. The coffee houses are thronged with men playing games, smoking Turkish pipes and drinking coffee.

Greek immigration is on the increase. In 1900

there were nine thousand Greeks in America. In the one year, 1907, fifty thousand entered. The prevailing Hellenic names "Marathon," "Olympia," "Athens," on confectionery stores indicate the wide entrance of Greeks into the candy business notwithstanding the fact that Plato placed the ban on Athenian confections as an article of diet in his ideal republic.

At the celebration of the Greek national festival in Savannah last spring the Bishop of Georgia participated, and in the procession rode alongside the Greek archimandrite in the carriage. The scene was typical of the good will that has ever existed between the Greek and the Anglo-Saxon and especially between the Greek and the American churchman. The heart of the English-speaking world was touched by the sufferings of Greece under Turkish oppression and



THE BISHOP OF GEORGIA AND ARCHIMANDRITE ARSENIOR DAVIS IN THE CARRIAGE TOGETHER, IN THE GREEK PROCESSION.

there were nine thousand Greeks in America. In the one year, 1907, fifty thousand entered. The prevailing Hellenic names "Marathon," "Olympia," "Athens," on confectionery stores indicate the wide entrance of Greeks into the candy business notwithstanding the fact that Plato placed the ban on Athenian confections as an article of diet in his ideal republic.

At the celebration of the Greek national festival in Savannah last spring the Bishop of Georgia participated, and in the procession rode alongside the Greek archimandrite in the carriage. The scene was typical of the good will that has ever existed between the Greek and the Anglo-Saxon and especially between the Greek and the American churchman. The heart of the English-speaking world was touched by the sufferings of Greece under Turkish oppression and



THE BISHOP OF GEORGIA AND ARCHIMANDRITE ARSENIOR DAVIS IN THE CARRIAGE TOGETHER, IN THE GREEK PROCESSION.

churchmen were pronounced in their attitude of sympathy. The elder Doane gave voice to his interest in a translation of Riga's clarion call, "Sons of the Greeks Arise," which goes even beyond Byron's verses in representing the spirit of the original. The feeling with which the outcome was viewed in many a Christian household found expression years after in Coxe's lines:

"Then swelled my boyhood's soul to hear
The tale of Navarino told;
When a sweet mother drew me near,
Showed the new map and burned the old.
Here child, she said—thank God for peace,
Here Turkey was—once more 'tis Greece."

The American church gave immediate practical manifestation of her affection for Greece by sending a mission of help in the person of Rev. John J. Hill and his wife, who arrived in Athens before the Turks had surrendered the city to the new government. They found not a single building fit for a dwelling. Under most untoward

circumstances they opened a school for girls. With profound insight they realized there was no nobler work than to train the future mothers of Greece. They sought to strengthen the people in their allegiance to their ancient faith and ecclesiastical heritage. For fifty years they labored untiringly, winning the affection and confidence of the nation. The name of Dr. Hill is venerated in Greece to-day. Thus American churchmen have been brought into more intimate contact with the church in Greece than with any other branch of the Eastern communion. When the late Bishop Littlejohn visited Athens he had several interviews with Germanos, the metropolitan, and on Christmas day, 1894, he wrote a letter giving admirable expression to the warm regard which Americans cherish toward the East. "There are many reasons," he

says, "why we of the remoter West should regard with affectionate veneration all branches of the Holy Eastern Church in communion with the Patriarch of Constantinople. We are not unmindful of what she has suffered and achieved through ages of change, oppression and disaster. We are grateful for her patient and courageous witness in times of peril and persecution to the faith and order of the primitive church. We are glad to recognize her dignity and honor as the mother church of Christendom. It is part of our happiness, as it is also of our strength, to know that we have much in common with the Eastern Church and that in some degree we are sharers in her noblest treasures."

For years I have watched the settlement of the Orthodox Church in America. Beginning as a cloud the size of a man's hand this communion

has taken on strength. I have come upon congregations in most unexpected places, representing some of the most picturesque races of the world. They will be welded with us in this melting pot of the nations and American character will be strengthened by coalescing with these new factors. If I interpret aright the movements of divine Providence the coming of these people, bringing their ancient faith and customs, at this very time when Christian unity is before men's minds, is the working out of God's own purpose and here in this new land the problem of unity will be solved and the influences will sweep back to the ancient centres of the faith until East and West move forward one great united body, fair as the moon, clear as the sun, terrible as an army with banners, and the earth shall be full of the knowledge of the Lord as the waters cover the sea.



This book is due on the date indicated below, or at the expiration of a definite period after the date of borrowing, as provided by the library rules or by special arrangement with the Librarian in charge.

[illegible]

C28 (946) M100

L116



114-00001

DEC 30 1947

